



WORDS OF DHAMMA

Nagaram yathā paccantam, guttam santarabāhiram;
evam gopetha attānam, khaṇo vo , mā upaccagā.
khaṇātītā hi socanti, nirayamhi samappitā.

— Dhammapada- 315, NirayaVagga.

As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by for those who miss this moment come to grief when they fall into niraya/hell.

Now Is the Time

—Ven. Webu Sayadaw; translated by Ven. Ñāṇissara

(Discourse by Ven. Webu Sayadaw addressing Sayagyi U Ba Khin and his students)

Ven. Webu Sayadaw: *Dakagyis* and *dakamagyis* (gentlemen and ladies)!

You should establish your minds on the straight path to liberation (*vimutti*), and you should endeavour to possess *sovacassataguna* (receptivity to the teachings of Buddha). You should pay respect to the Sangha and give donation to them in order to honour the peerless dispensation of the Buddha. When you gain merits in this way, you must wish well for yourselves in this manner: “May I enter into *nibbāna* by attaining *bodhiñāna* (knowledge of enlightenment).”

By *bodhi* I mean penetration of the Four Noble Truths. There are three kinds of *bodhi*:

1. *sammā sambodhi* (full enlightenment)
2. *paccekabodhi* (solitary enlightenment)
3. *sāvakabodhi* (the enlightenment of a disciple)

Wishing well for yourselves means that you determine to attain one of these three enlightenments. If you analyse it, there are also three types of *sāvakabodhi*:

1. *agga-sāvakabodhi* (foremost disciple’s enlightenment)
2. *mahā-sāvakabodhi* (great disciple’s enlightenment)
3. *pakati-sāvakabodhi* (normal disciple’s enlightenment)

So, you have many ways and many destinations in this peerless dispensation; you can go to your destination as you like, according to your wishes.

There were countless noble beings who attained enlightenment in these ways. Why were their determined wishes achieved? Because the time was right, the place was right and the endeavour was right.

From the time when the Buddha attained enlightenment, so many *devas* (deities) and men came to him, paid respect and listened to the teaching. From that time, those who have known and followed the teaching of the Buddha, who have endeavoured rightly, have accomplished their wishes.

They were not satisfied by seeing the splendid physical appearance of the Buddha, nor by merely listening to the noble Dhamma taught by him. Having developed unshakable confidence and clear understanding, they entered into the

teaching and took the teaching as their shelter. The compassionate Buddha delineated the truth for them. He instructed them in how to know the truth which he had discerned. As soon as they understood the teaching of the Buddha, they followed and practised the Dhamma tirelessly, with strong endeavour, in all the four postures of the body. This is right endeavour: to practise tirelessly, successively, sorrowlessly in order to dispel the defilements and fulfil the wholesome qualities.

When a pious man accomplishes his right wish (*sammā-chanda*) by striving with diligence, he is glad in the fullness of happiness. This real happiness, free from defilements, has overcome continual suffering in successive lives. This is the happiness of freedom. Such persons are never envious or grasping, so they always share the happiness of their freedom with others. Sharing of merits is their duty. It is good to be glad!

So, for the gladdening of good people and for the happiness of all beings, all of you must propagate and maintain the teachings in your hearts. You lay people, you support the teachings by giving the requisites to the monks. And the monks support the people with the teaching. How good, how very glad!

One who possesses right effort and strives diligently, one who possesses clear faith, who is generously supported, one who possesses this quality of gentle receptivity (*sovacassataguna*); he gains the benefits. This is the great effect of the teaching.

In this way, from the time of the Buddha until now, good people with right wishes, right effort and strong faith have taken up the duties of the Buddha-*sāsana* (dispensation of Buddha). It is so good and joyous to be happily carrying the teachings from generation to successive generation. These are excellent opportunities that can be attained from the teachings by a pious person who endeavours when the time and place are right.

When the Buddha began to teach the Dhamma on his Dhamma journey, the king of Rājagaha (Bimbisāra), who ruled the kingdom of Magadha, attained wisdom, real happiness and liberation. The king was so keen and so wise that he donated the Veļuvana grove for the accommodation of the Sangha. The Buddha taught many different sorts of discourses there to many different beings: *devas* and men. From that day to the present, countless beings have enjoyed real peace and happiness because of the teachings.

What is the teaching of the Buddha?

Sayagi U Ba Khin: *It is the three baskets of the teachings, bhante [venerable sir: term used to address a monk].*

What are these?

Sayagi: *Sutta (discourses), Vinaya (discipline), Abhidhamma (subtle, sublime teaching), bhante.*

Oh, yes. These are for learning. But, when someone learns the three baskets, in essence, he gets *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). What is this for?

Sayagi: *This is to follow, undertake and practise.*

When someone follows and practises them, what benefit can he attain?

Sayagi: *He can attain real happiness, peace and liberation, bhante.*

The attainment of the benefits: is it here or hereafter?

Sayagi: *Here and now, bhante! It is not delayed.*

Aye! That is *sandittihika, akālika*: the nature of Dhamma is worthy of seeing by yourself, here and now, without delay. Ah, very excellent! So wonderful! How many kinds of *dhammas* (characteristics) are in the *Tiṭṭaka* (scriptures)?

Sayagi: *Three, bhante! Sutta, Vinaya and Abhidhamma.*

And then, how many kinds are in *paṭipatti* (practice)?

Sayagi: *Sīla, samādhi and paññā, bhante, in paṭipatti.*

In *paṭipatti*, and how many in the penetration (*paṭivedha*)?

Sayagi: *Magga (path), phala (fruition) and nibbāna. Three, bhante.*

Though the *dhammas* are many in number, nevertheless in the characteristic of liberation, there is only one: that is *vimutti*. And in the aspect of practice, there is only one, unique way: that is *sati* (awareness). Therefore men and *devas* who have followed the unique method have attained the unique Dhamma: *vimutti* equals *nibbāna*.

This is *eko* Dhamma (one Dhamma), that is taught by the Buddha. In analytical details, there are countless *dhammas*, but if you learn only one of these *dhammas*, it is enough for you to practise.

For a person who wants to get liberated from the cycle of suffering, the requirements are the qualities of receptivity and gentleness (*sovaccasatagaṇa*), ardent energetic will (*āraddha-vīriya*) and penetrative wisdom (*paṭividdha paññā*). When he possesses these qualities, he will get liberated from the round of becoming without fail.

So, you should seize the instructions of the Teacher in the peerless dispensation. When you have grasped the teaching exactly, you have to keep your attention in the body. You should fix the mind on the body, keeping it there steadily to train the mind to become tame.

What is the fixing of the mind?

Sayagi: *It is mindfulness (sati).*

What is keeping the mind steady?

Sayagi: *It is concentration (samādhi).*

What is the training of the mind?

Sayagi: *It is effort (virīya).*

What is the taming of the mind?

Sayagi: *It is wisdom (paññā), bhante.*

Oh *dakaggi* (gentleman): *sādhū, sādhū...* good, quite right! How is it? Excellent! So wonderful!

Sayagi: *Right! Evaṃ, bhante (it is so, sir). This is the wonder of the excellent sāsaṇa (dispensation).*

There is a great deal of hearing, learning-knowledge (*suta-mayā paññā*). Lots! But it needs to persist firmly in the mind. For this, the learning-knowledge should lead to development-knowledge (*bhāvanā-mayā paññā*) which can penetrate the mass of defilements. Only this penetrative knowledge can bring you to liberation. Is it right?

Sayagi: *Yes, bhante.*

Right! This is the only real merit. When the real merit is persistently present in one's mind, then greed, anger, delusion, sorrow, lamentation, etc., are absent in him and he will enjoy real happiness and peace. It is so good, isn't it?

Sayagi: *Yes, reverend bhante.*

So, the absence of desire is called happiness. The absence of hatred is called happiness. The absence of delusion is called wisdom. These benefits come in this life. Do not delay their development! *Asoka* (non-sorrow), *virāga* (absence of desire): these are the only real joy, peace and cessation.

Your strong wish— aspiring to liberation from these defilements—is the road to power (*chanda-iddhi-pāda*). When you possess this strong wish as the basis, your effort becomes very energetic. This becomes energetic-will as the road to power (*virīya-iddhi-pāda*). Then your mind becomes strong and steady, straight and concentrated. This is called the consciousness which is the road to power (*citta-iddhi-pāda*). When these three—wishes, effort and consciousness—become strengthened, concentrated and energetic; at that time reason, investigation, complete wisdom is achieved. This wisdom is called a road to power (*vimaṃsa-iddhi-pāda*).

In this way, the Buddha expounded: *kevalaṃ paripuṇṇaṃ, satthu sāsaṇaṃ* (the whole dispensation is complete in its entirety). Now, like this, is it wholly completed?

Sayagi: *It is actually completed, in all tasks, bhante.*

He who has entirely completed all tasks has achieved happiness here and now, with no delay. This is the incomparable happiness in which tangled, perturbed defilements have passed away, ceased without exception. Such happiness, firmly seated in the meditator, never retreats, never changes. You should pay respect to and think highly of this supramundane happiness.

In the worldly happiness, happiness arising from sensual pleasures, there are many tangles, perturbances, interruptions, opponents, sorrows, and so on. Is this right?

Sayagi: *Right, bhante.*

Consider, for example, the happiness of human beings, the happiness of human kings, the happiness of gods and goddesses, the happiness of kings of gods and goddesses. These types of happiness are but names, mere designations. They are insubstantial; there is no core inside them. When one enjoys any of these types of happiness, how are they enjoyed?

Sayagi: *They are enjoyed by feeling, bhante.*

So, these are called happiness enjoyed by feeling (*vedayita sukha*). Sensual happiness is always changing, never lasting (*vipariṇāma, anicca*). When men and gods enjoy this worldly happiness of sensation, does defilement lie dormant in the feelings?

Sayagi: *Bhante, if they enjoy the happiness with pleasure, then surely greed, desire and lust lie dormant in the feeling.*

Suppose these enjoyers of sensual pleasure are afraid of five enemies (i.e., fire, water, a bad king, robbers, fools); or they must give up their enjoyments because they have consumed the results of previous good actions, or they are near death because they have consumed their life-span. At times like these, how do they enjoy their sense pleasures?

Sayagi: *On the eve of these events, they could not enjoy their sensual pleasures with a feeling of happiness. They would surely feel sorrow, lamentation, worry, anxiety and so on.*

Meanwhile, what kind of defilements lie dormant in their feelings?

Sayagi: *Bhante, anger or hatred lies dormant in their sensations of misery.*

So, the happiness of pleasant-feeling exists only for a moment, a very short period of time. It is in constant flux. It has no substantial core. The peaceful happiness (*santisukha*) never changes, is not in flux and lasts forever. Why? *Santisukha* has no defilements; it eradicates all defilements which are the roots of various miseries. It uproots them without exception. This is the cessation of defilements. This is the cessation of suffering. These are the benefits of the Dhamma.

Therefore, O *upāsakas* and *upāsikas* (laymen and laywomen disciples), now, while you can seize the excellent opportunity, during the dispensation of the peerless Teacher, try hard, endeavour ardently, with strong wishes, right effort, straight consciousness and bright wisdom to attain the peaceful happiness here and now, without delay.

May all of you be peaceful.

All listeners in attendance: *Sādhu! Sādhu! Sādhu!* (Well said! Well said! Well said!)

This discourse was translated from Burmese by Ven. Nāṇissara (Sagaing, Myanmar) at V.I.A. Dhamma Giri, in October 1991.

Webu Sayadaw does not talk much with others, but he spoke a lot to me. He said, "You have pāramī. You will have to disperse the sāsana. Remember, spreading the sāsana means sending a person onto the Noble Eightfold Path – to make a person secure in sīla, samādhi and paññā. This is called dispersion of the sāsana.

To donate the four articles of the monks such as the monastery, food, robes, medicines, is to support the sāsana. It is just an act of sāsananugala and not the dispersion of the sāsana. You will have to spread the sāsana. Do not delay; do it now. If you delay, the people who are in contact with you now will miss the Dhamma. So start right now."

When I got back to the station, I started teaching Dhamma to the assistant station master who was with me, right there in the railway carriage. Since then, I became a meditation teacher.

—Sayagyi U Ba Khin

With best compliments from Sayagyi U Ba Khin Journal.



Data Storage at Pagoda site

A major project called 'Digital Archives Centre' will be established at the Global Pagoda, in which all available materials from the time Respected Goenkaji started teaching and spreading Vipassana until now, will be brought together at one place. This will include the entire collection of photos, documents, notes, letters, audio, and video of Resp. Goenkaji, plus the VRI research work, as well as Pagoda photos, drawings, documents, etc.

It will take at least two years to complete this project. In the first phase, computers, scanners, and storage hardware will be purchased. Also, salaries of the workers need to be planned for. The primary project cost for procuring equipment is approximately 25 lakh rupees and the salaries for 1 year approximately 15-20 lakh rupees. VRI is registered under section 35(1)(3) where donors will get 125% income tax exemption on their donations. **Contact:** 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512/62427510 (9:30AM—5:30PM)

Email: audits@globalpagoda.org; Bank Details of VRI- 'Vipassana Research Institute', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No. - 911010004132846; IFSC No.- UTIB0000062; Swift code: AXISINBB062.



Abhidhamma in Daily Life (Short Course)

'Abhidhamma in Daily Life' will be conducted at VRI under the affiliation of the University of Mumbai. **Schedule:** 3 Hour long sessions will be held once a week on every Saturday

from 1:00 to 4:00 pm. **Dates:** Starting from 6th January 2018 to 24th March 2018. **Educational Qualifications:** HSC/Old SSC Passing certificate is a must with one passport size photograph. The last date for form submission is 30th December 2018.

And Pali - Hindi basic course

Date: 7th April to 22nd May 2018; **Eligibility:** Three 10-Day courses and 1 STP, 12th Pass, AT recommendation required. **Venue:** Pariyatti Bhavan, Global Pagoda campus.

Application forms for both are available on: <http://www.vridhamma.org/Theory-And-Practice-Courses>.

For more information contact: E-mail: mumbai@vridhamma.org or by post at the given address: **Vipassana Research Institute**, Pariyatti Bhavan, Global Vipassana Pagoda Campus, Near Essel World, Gorai Village, Borivali-W, Mumbai - 400 091, Maharashtra, India. Tel. Office: 022-62427560 (9:30 am to 5:00 pm)

Website: <http://www.vridhamma.org/>



Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators

One Day Mega Courses are held in Global Pagoda, Gorai, Mumbai every year. People at times come from far off places to participate but are inconvenienced as there are no residential quarters for an overnight stay. Hence a 3-4 storey residential accommodation building is being planned where servers who are staying on the premises and the meditators arriving from afar may stay in rooms/dormitories which will either be on sharing or single occupancy basis. This will help meditators rest well and begin their 1-day meditation course the next morning on a fresh note. Anyone wanting to participate in this noble project may **Contact** 1. Mr. Derik Pegado: 9921227057. or 2: Shri Bipin Mehta: 9920052156, **Email:** audits@globalpagoda.org



Additional Responsibilities	
1. Mr. Albert Chow, Hongkong To assist center teacher of Dhamma Mutta, Hong Kong	2. Mr Prem Kumar Shakya, Etah, UP
2. Mr. Jason Heng-moh Lim, Singapore. To assist center teacher of Dhamma Mutta, Hong Kong	3. Mr Hariram Atal, Chattisgarh,
	4. Mr K Ramanna Rao, Chattisgarh
	5. Mr Sandeep Chaurey, Chattisgarh
	6. Mrs Abhadrata Borkar, Chattisgarh
	7. Ms. Nidhi Fulzele, Chattisgarh
	8. Mrs Gita Taunk, Chattisgarh
	9. Mrs Usha Dhargave, Chattisgarh
	10. Ms Dharni Vaidya, Chattisgarh
	11. Mrs Anita Laddha, Chattisgarh
	12. Daw Win Win Than, Myanmar
	13. U Htein Lin Zaw, Myanmar
	14. Daw Htwe Htwe Myint, Myanmar
	15. Ko Aye Win, Myanmar
	16. Ko Yan Naing Min, Myanmar



Children's Meditation Courses in Mumbai

Date: 19-11, 17-12; **Place:** Goregaon; (Age 10 to 16 Only) Registration before Course Thursday and Friday. **Other places as under:**

Date	Course site
First Sunday	Ulhasnagar, Wadala, Khar
Second Sunday	Dombivili, Andheri
Third Sunday	Ghatkopar
Fourth Sunday	Airoli, Kalyan

(Age 10-16 Registration 2 days before Course)

"Please call or send a text SMS message with the name & age of the child two days in advance for registration"

Course Timing: 8:30 am to 2:30 pm. **Registration Timing:** 11 am to 1 pm on the specified numbers and dates for each location. **Course Venues:** Goregaon: Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob.

98924-15803, Tel: 2624-2025. **Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Wadala:** "BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building **Contact:** Mobile: 98922-18186, 98201-50336, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, **Dombivili:** Tilak School, Tilak Nagar, Dombivli, Mob. 9029423540. **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9969950901. Kalyan: Krishanrao Dhulup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633. -- Please call two days in advance for registration. **NB:** *Please bring a cushion. *Please register on the specified phone numbers. If unable to attend after registration, please *Inform in advance. *Please arrive on time for the course.

Facility for students at Pagoda site

Meditators who want to meditate in the vicinity of the Buddha Relics and the Bodhi Tree can avail themselves of rooms at Dhammalaya Guest House next to the Global Vipassana Pagoda, Mumbai and make the most of their meditation sessions. The splendour of the Pagoda at night is also a marvel worth witnessing. 34 twin occupancy rooms and 2 suites (all a/c) with breakfast, lunch, snacks and dinner included. For reservations and additional information please contact – Mr Mahesh Modi 022 62427599, 8291894645 Email: info.dhammalaya@globalpagoda.org

Special concession of 50% in room charges at Dhammalaya Guest House for the period 13 January 2018 to 15 January 2018 on occasion of **one day Mega course** at Global Pagoda on 14 January 2018 in Gratitude of Resp. Mataji Illaichidevi and Resp. Sayagi U Ba Khin.

Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that any Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda in the name of their near and dear ones

may do so. The cost per night is Rs. 5000/-. For further information Contact: 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, Email: audits@globalpagoda.org

New APP 'Dhamma Archives' is active for Museum

In the last Newsletter, it was announced to send all the Material, News, Photographs, incidents for the 'Museum' coming up at Global Vipassana Pagoda Site. Now the APP 'Dhamma Archives' is active. Please upload and follow the instructions to do needful.

Sending by post the address: Manager, Archives Centre, Vipassana Research Institute, Global Pagoda site, Gorai Khadi, Boriwali (W), Mumbai-400091

Email: dhammaarchives@globalpagoda.org

Sangha-Dana on Occasion of Respected Mataji's & Sayaji U Ba Khin's Death Anniversaries And One-day Mega course

On **14th** January 2018 at 10 am Mega Sangha Dana will be held on the occasion of Respected Mataji's Death Anniversary (5th Jan.) as well as respected Sayagi U Ba Khin's Death Anniversary (19th Jan.) followed by **one day mega course**. Taking benefit of this meritorious opportunity of Dana anyone wishing to contribute may **Contact:** Mr. Derik Pegado or Mr. Bipin Mehta, A/c office: 022-62427512/ 62427510 (9:30am to 5:30pm), **Email:** audits@globalpagoda.org

For one day Mega course at GVP 11 am - 4 pm. Non-meditators may participate in the 3 pm discourse. please come only with prior registration. **Samaggānaṃ tapo sukho:** Avail of the immense benefit of meditating in large group. For registration **Contact:** 022-62427544, 022-28451170 Extn: 9 Mob. 8291894644 (Tel booking: 11 am to 5 pm daily). **Online registration:** www.onedav.globalpagoda.org.

DHAMMA DOHA

Samaya baḍā anamola hai, samaya na hāṭa bikāya.

Tīna loka sampada diye, bitā kṣaṇa na pāya.

Time is so precious, time is not for sale in the market. Even for the wealth of three worlds you can't buy back the moment past.

Kṣaṇa kṣaṇa kṣaṇa kṣaṇa bitate, jīvana bitā jāya.

Kṣaṇa kṣaṇa kā upayoga kara, bitā kṣaṇa nahi āya.

Moment after moment after moment, life keeps slipping by. Make use of every moment; the moment past will never come again.

Bīte kṣaṇa to cala diye, āne-vāle dūra.

Isa kṣaṇa meṅ jo bhī jīye, vaha hī sacamuca sūra.

Past moments are gone, those to come are far away. Whoever lives in this moment is an accomplished champion.

Bīte kṣaṇa ko yāda kara, mata birathā akulāya.

Bītā dhana to mila sake, bitā kṣaṇa nahiñ āya.

Remember past moments but don't uselessly be obsessed by them. Past wealth can be recovered but past moments can never return.

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